Tueſday *May* the firſt, 1660.

Ordered,

THat the thanks of this Houſe be given to Mr. Baxter *for his great pains in carrying on the work of Preaching and Prayer, before the Houſe at Saint* Margarets Weſtminſter *yeſterday, being ſet apart by this Houſe for a day of Faſting and Humiliation. And that he be deſired to Print his Sermon, and is to have the ſame Priviledge in Printing the ſame, that others have had in the like kind.*

And that Mr. Swinfin *do give him notice thereof.*

W. Jeſſop *Cler. of the Commons Houſe of Parliament.*

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A SERMON OF REPENTANCE.

Preached before the Honourable Houſe of Commons, Aſſembled in Parliament at *Weſtminſter*, at their late ſolemn Faſt for the ſetling of theſe Nations, *April* 30. 1660.

By *Richard Baxter.*

LONDON,

Printed by *R. W.* and *A. M.* for *Francis Tyton* and *Jane Underhil*, and are to be ſold at the ſign of the three Daggers in *Fleet-ſtreet*, and at the Bible and Anchor in *Pauls* Church-Yard, 1660.

TO THE
HONOURABLE
THE
House of Commons
ASSEMBLED IN
PARLIAMENT.

AS your Order for my Preaching, perſwaded me you meant attentively to hear; ſo your Order for my publiſhing this Sermon, perſwaded me that you will vouchſafe

considerately to read it. (*For you would not command me to publish only for others, that which was prepared for, and suited to your selves.*) *Which second favour if I may obtain, especially of those that need most to hear the doctrine of Repentance, I shall hope that the Authority of the heavenly Majesty, the great concernment of the subject, and the evidence of Reason, and piercing beams of sacred verity, may yet make a deeper impression on your souls, and promote that necessary work of Holiness, the fruits whereof would be effectual remedies to these diseased Nations, and would conduce to your own everlasting joy. Shall I think it were presumption for me to hope for so high a reward for so short a labour? Or*

shall

ſhall I think it were uncharitableneſs not to hope for it? That here is nothing but plain Engliſh, without any of thoſe Ornaments, that are by many thought neceſſary, to make ſuch diſcourſes grateful to ingenuous curious auditors, proceeded not only from my preſent want of advantages for ſtudy (having and uſing no book but a Bible and a Concordance,) but alſo from the humbling and ſerious nature of the work of the day; and from my own inclination, leſs affecting ſuch ornaments in ſacred diſcourſes, then formerly I have done. It is a very great honour that God and you have put upon me, to conclude ſo ſolemn a day of prayer, which was anſwered the next morning, by your ſpeedy, and cheerful, and unanimous acknowledgement of his Majeſties

authority.

authority. May I but have the second part, to promote your salvation, and the happiness of this Land, by your considering and obeying these necessary Truths, what greater honour could I expect on earth? Or how could you more oblige me to remain

A daily Petitioner to Heaven for these mercies, on your own and the Nations behalf,

Rich. Baxter.

A SERMON OF REPENTANCE.

Ezek. 36. 31.

Then ſhall ye remember your own evil wayes, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.

THE words are a part of Gods *prognoſticks* of the Jews *reſtoration*, whoſe *dejection* he had before deſcribed. Their *diſeaſe* begun *within*, and there God promiſeth to work the *cure*. Their *captivity* was but the fruit of their *voluntary captivity* to ſin; and their *grief* of heart, was but the fruit of their *hardneſs* of

heart; and their ſharpeſt *ſufferings*, of their foul *pollutions*; and therefore God promiſeth a methodicall cure; even to *take away their old and ſtony heart*, and *cleanſe* them from their *filthineſs*, and ſo to *eaſe* them by the removing of the *cauſe*. How far, and when this promiſe was to be made good to the Jews, as Nationally conſidered, is a matter that requires a longer diſquiſition then my limited hour will allow: and the deciſion of that caſe is needleſs, as to my preſent end and work. That this is part of the Goſpel-Covenant, and applicable to us Believers now, the Holy-Ghoſt in the Epiſtle to the *Hebrews* hath aſſured us.

The Text is the deſcription of the *Repentance* of the people, in which the *beginning* of their *recovery* doth conſiſt, and by which the *reſt* muſt be attained. The *evil* which they *Repent* of is, in general, *all their iniquities*, but eſpecially their *idolatry*, called their *abominations*. Their *Repentance* is foretold, as it is in the *underſtanding* and *thoughts*, and as in the *will* and *affections*. In the former its called [*Remembring their own evil wayes*] In the latter its called [*Loathing themſelves in their own ſight, for their iniquities and abominations.* *Montanus* tranſlates it [*Reprobabit is in vos*]: but in *c.* 20. *v.* 43. [*faſtidietis vos*] The ſame ſenſe is intended by the other verſions: When the Septuagint tranſlates it by [*diſpleaſure*] and the Chaldee by [*groaning*] and the Syriack by [*the wrinkling of the face*] and the Sept. in c. 20. 43. by [*ſmiting on the face*:] the Arabick here perverts the ſenſe, by turning all to Negatives [*ye ſhall not*, &c.] yet in c. 20. 43. he turns it by [*the tearing of the face.*]

face.] I have purpoſely choſen a Text, that needs no long explication, that in obedience to the foreſeen ſtraits of time, I may be excuſed from that part, and be more on the more neceſſary. This Obſervation contains the meaning of the Text, which by Gods aſſiſtance, I ſhall now inſiſt on: *viz.*

The Remembring of their own iniquities, and loathing themſelves for them, is the ſign of a Repenting people, and the prognoſtick of their Reſtoration. (So far as deliverance may be here expected.)

For the opening of which, obſerve theſe things following.

1. It is not all kind of [*Remembring*] that will prove you *penitent.* The impenitent Remember their ſin that they may commit it: They Remember it with love, deſire and delight: The Heart of the worldling goeth after his aery or earthen idol: The heart of the Ambitious feedeth on his vain-glory, and the peoples breath: And the filthy Fornicator is delighted in the thoughts of the object and exerciſe of his luſt. But it is a Remembring, 1° From a deep conviction of the evil and odiouſneſs of ſin; 2° And with abhorrence and ſelf-loathing; 3° That leadeth to a reſolved and vigilant *forſaking*, that is the proof of true Repentance, and the prognoſtick of a peoples reſtoration.

2. And it is not all *ſelf-loathing* that will ſignifie true *Repentance.* For there is a *ſelf-loathing* of the *Deſperate* and the *damned* ſoul, that abhorreth it ſelf, and teareth and tormenteth it ſelf, and cannot be reſtrained from *ſelf-revenge*, when it finds that it hath wilfully, fooliſhly and obſtinately been its own de-

ſtroyer: But the *ſelf-loathing* of the truly *penitent*, hath theſe following properties.

1. It proceedeth from the predominant Love of God, whom we have abuſed and offended: The more we Love him, the more we *loath* what is contrary to him.

2. It is much excited by the obſervation and ſenſe of his exceeding *mercies*, and is conjunct with Gratitude.

3. It continueth and encreaſeth under the greateſt aſſurance of forgiveneſs, and ſenſe of love; and dyeth not when we think we are out of danger.

4. It containeth a Loathing of ſin as ſin (and a Love of Holineſs as ſuch) and not only a love of eaſe and peace, and a loathing of ſin as the cauſe of ſuffering.

5. It reſolveth the ſoul againſt returning to its former courſe, and reſolveth it for an entire devotedneſs to God for the time to come.

6. It deeply engageth the penitent in a *conflict* againſt the *fleſh*, and maketh him victorious; and ſetteth him to *work* in a life of holineſs as his trade and principal buſineſs in the world.

7. It bringeth him to a *delight* in God and holineſs; and a delight in *himſelf*, ſo far as he findeth God, and Heaven, and Holineſs within him: He can with ſome comfort and content own himſelf and his converſation, ſo far as God (victorious againſt his carnal ſelf) appeareth in him. For as he loveth Chriſt in the *reſt* of his members, ſo muſt he in *himſelf*. And *this* is it that *ſelf-loathing* doth prepare for.

This muſt be the *ſelf-loathing* that muſt afford you comfort,

comfort, as a penitent people in the way to reſtoration.

Where you ſee it is implyed, that materially it containeth theſe common acts. 1. *Accuſing* and *Condemning* thoughts againſt our ſelves. It is a judging of our ſelves, and makes us call our ſelves with *Paul*, *fooliſh*, *diſobedient*, *deceived*, yea *mad* (as *Acts* 26. 11.) and with *David* to ſay, *I have done fooliſhly*, 2 *Sam.* 24. 10. 2. It containeth a deep diſtaſte, and *diſpleaſure* with our ſelves; and a *heart-riſing* againſt our ſelves. 3. As alſo an holy *indignation* againſt our ſelves; as apprehending that we have plaid the enemies to our ſelves and God. 4. And it poſſeſſeth us with *grief* and *trouble* at our miſcarriages. So that a ſoul in this condition is ſick of it ſelf, and vexed with its ſelf-procured woe.

2. Note alſo, that when *ſelf-loathing* proceedeth from *meer conviction*, and is without the Love of God and holineſs, it is but the *tormentor* of the ſoul, and runs it deeper into ſin; provoking men here to deſtroy their lives; and in hell it is the never dying worm.

3. Note alſo, that it is [*themſelves*] that they are ſaid to *loath*: becauſe it is *our ſelves* that conſcience hath to do with, as *witneſs* and as *judge*: It is *our ſelves* that are *naturally* neareſt to *our ſelves*; and our own affairs that we are moſt concerned *in*. It is *our ſelves* that muſt have the Joy or Torment: and therefore it is our *own actions* and eſtate that we have firſt to mind. Though yet as Magiſtrates, Miniſters, and neighbours, we muſt *next* mind *others*, and muſt loath iniquity wherever we meet it; and a

vile perſon muſt be contemned in our eyes, while *we honour them that fear the Lord*, Pſal. 15. 4.

And as by *Nature*, ſo in the *Commandment*, God hath given to every man the firſt and principal care and charge of *himſelf*, and his *own* ſalvation, and conſequently of his *own wayes*. So that we may with leſs ſuſpition *loath our ſelves*, then *others*; and are more obliged to do it.

4. Note alſo, that it is not for our troubles, or our diſgrace, or our bodily deformities or infirmities, or for our poverty and want, that penitents are ſaid to *loath themſelves*: But for their *iniquities* and *abominations*. For 1° this *loathing* is a kind of *Juſtice* done upon our ſelves; and therefore is exerciſed not for meer *infelicities*, but for *crimes*. *Conſcience* keepeth in its own *Court*, and medleth but with *moral evils*, which we are conſcious of. 2° And alſo it is ſin that is *loathed* by *God*, and makes the creature *loathſom* in his *eyes*: And *Repentance* conformeth the ſoul to God, and therefore cauſeth us to *loath* as *he* doth, and on *his* grounds. And 3° there is no *Evil* but *ſin*, and that which ſin procureth. And therefore it is *for ſin* that the penitent *loaths* himſelf.

5. Note alſo, that it is here implyed, that till *Repentance*, there was none of *this Remembring of ſin*, and *Loathing of themſelves*. They begin with our converſion, and (as fore-deſcribed) are proper to the truly penitent. For (to conſider them diſtinctly) 1° The deluded ſoul that is bewitched by its own concupiſcence, is ſo taken up with *Remembring* of his *fleſhly pleaſures*, and his *alluring objects*, and his *honours*, and his *earthly buſineſſes* and *ſtore*, that he hath

hath no mind or room for the *Remembring* of his fooliſh odious ſin, and the wrong that he is doing to God and to himſelf. *Death* is oblivious: and *Sleep* hath but a diſtracted uneffectual memory, that ſtirreth not the buſie dreamer from his pillow, nor diſpatcheth any of the work he dreams of. And the unconverted are *aſleep* and *dead* in ſin. The crowd of cares and worldly buſineſſes; and the tumultuous noiſe of fooliſh ſports, and other ſenſual paſſions and delights, do take up the minds of the unconverted, and turn them from the obſervation of the things of greateſt everlaſting conſeqnence. They have a memory for *ſin* and the *fleſh*, to which they are *alive*; but not for things ſpiritual and eternal, to which they are *dead*. They Remember not God himſelf *as God*, with any effectual remembrance: *God is not in all their thoughts*, Pſalm 10. 4. They live as *without him in the world*, Eph. 2. 12. And if they *remember not God*, they cannot *remember ſin as ſin*, whoſe malignity lyeth in its oppoſition to the *Will* and *Holineſs* of God. They forget *themſelves*, and therefore muſt needs forget their ſinfulneſs: Alas, they remember not (effectually and ſavingly) *what they are*, and *why they were made*, and *what they are daily nouriſhed and preſerved for*, and what buſineſs they have to do here in the world. They *forget* that they have ſouls to ſave or loſe; that muſt live in endleſs joy or torment: you may *ſee* by their careleſs and ungodly lives, that they *forget* it. You may *hear* by their carnal frothy ſpeech, that they *forget* it. And he that *remembreth not himſelf*, remembreth not his *own concernments*. They forget the *end* to which they tend: The *life* which they

they must live *for ever*. The matters everlasting (whose greatness and duration, one would think should so command the mind of man, and take up all his thoughts and cares, in despight of all the little trifling matters that would avert them, that we should think almost of nothing else; yet) *these*, even *these*, that nothing but *deadness* or *madness* should make a *reasonable* creature to forget, are *daily forgotten* by the unconverted soul, or uneffectually remembred. Many a time have I admired, that men of reason that are here to day, and in endless joy or misery to morrow, should be *able* to forget such unexpressible concernments! Me thinks they should easier forget to rise, or dress themselves, or to eat or drink, or any thing, then to forget an endless life, which is so undoubtedly *certain*, and so *near*. A man that hath a *cause* to be heard to *morrow*, in which his *life* or *honour* is concerned, *cannot forget it*: A wretch that is condemned to die to morrow, cannot forget it. And yet poor sinners, that are continually uncertain to live an hour, and certain speedily to see the Majesty of the Lord, to their unconceivable joy or terrour, as sure as now they live on earth, can forget these things for which they have their memory; and which one would think should drown the matters of this world, as the report of a Canon doth a whisper, or as the Sun obscureth the poorest glow-worm. O wonderful stupidity of an unrenewed soul! O wonderful folly and distractedness of the ungodly! That ever men *can forget*, I say again, that they *can forget*, eternal joy, eternal woe, and the eternal God, and the place of their eternal unchangeable abode, when they

they ſtand even at the door, and are paſſing in, and there is but the thin vail of fleſh between them and that amazing ſight, that eternal gulf; and they are daily dying, and even ſtepping in. O could you *keep* your honours here for *ever*; could you *ever* wear that gay attire, and gratifie your fleſh with meats, and drinks, and ſports, and luſts; could you *ever* keep your rule and dignity, or your earthly life *in any ſtate*, you had ſome *little poor* excuſe for not *remembring* the eternal things, (as a man hath, that preferreth his candle before the Sun:) But when death is *near and inexorable*, and you are ſure to die as you are ſure you live; when every man of you that ſitteth in theſe ſeats to day can ſay, [*I muſt ſhortly be in another world, where all the pomp and pleaſure of this world will be forgotten, or remembred but as my ſin and folly*] one would think it were *impoſſible* for any of you to be ungodly; and to *Remember* the *trifles* and *nothings* of the world, while you *forget* that *everlaſting All*, whoſe reality, neceſſity, magnitude, excellency, concernment and duration, are ſuch, as ſhould take up all the powers of your ſouls, and continually command the ſervice and attendance of your thoughts, againſt all Seekers, and contemptible competitors whatſover. But, alas, though you have the *greateſt helps* (in ſubſerviency to theſe commanding objects) yet *will you not Remember* the matters which alone deſerve *remembrance*. Sometimes the *Preachers* of the Goſpel do call on you to *Remember*; to *Remember* your *God*, your *ſouls*, your *Saviour*, your *ends* and everlaſting ſtate, and to *remember your miſdoings*, that you may *loath your ſelves*,

and in Returning may find life: But ſome either ſcorn them, or quarrel with them, or ſleep under their moſt ſerious and importunate ſolicitations, or careleſly and ſtupidly give them the hearing, as if they ſpoke but words of courſe, or treated about uncertain things, and ſpoke not to them from the God of heaven, and about the things that every man of you ſhall very ſhortly ſee or feel. Sometime you are called on by the voice of *conſcience* within, to *remember* the unreaſonableneſs and evil of your wayes: but *conſcience* is ſilenced, becauſe it will not be conformable to your luſts. But little do you think what a part your too-late-awakened *conſcience* hath yet to play, if you give it not a more ſober hearing in time. Sometime the voice of *common calamities*, and National or local judgements do call on you to *remember* the evil of your wayes: But that which is ſpoken to *all*, or *many*, doth ſeem to *moſt* of them as ſpoken unto *none*. Sometime the voice of *particular judgements*, ſeizing upon your families, perſons or eſtates, doth call on you to *remember* the evil of your wayes: And one would think the rod ſhould make you hear. And yet you moſt diſregardfully go on, or are only frightened into a few good purpoſes and promiſes, that die when health and proſperity revive. Sometime God joyneth all theſe together, and pleadeth both by word and rod, and addeth alſo the inward pleadings of his Spirit: He ſets your *ſins in order before you*, *Pſal.* 50.21. and expoſtulateth with you the cauſe of his abuſed love, deſpiſed Soveraignty and provoked Juſtice; and asketh the poor ſinner, Haſt thou done well

well to waſte thy life in vanity? to ſerve thy fleſh? to forget thy God, thy ſoul, thy happineſs? and to thruſt his ſervice into corners, and give him but the odious leavings of the fleſh?] But theſe pleas of God cannot be heard. O horrible impiety! by his *own creatures*! by *reaſonable* creatures (that would ſcorn to be called fools or mad men) the *God of heaven cannot be heard.* The brutiſh, paſſionate, furious ſinners, *will not Remember.* They *will not Remember, what* they have done, and with *whom* it is that they have to do, and what God thinks and ſaith of men in their condition; and *whither* it is that the fleſh will lead them? and *what* will be the *fruit* and *end* of all their luſts and vanities? and *how* they will *look back* on all at *laſt*? and whether an *holy* or a *ſenſual* life will be ſweeteſt to a dying man? and what judgement it is that they will all be of, in the controverſie between the fleſh and ſpirit, at the later end; Though they have life, and time, and reaſon for theſe uſes, we cannot entreate them, to conſider of theſe things in time. If our lives lay on it, as their ſalvation, which is more, lyeth on it, we cannot intreate them. If we ſhould kneel to them, and with tears beſeech them, but once a day, or once a week, to beſtow one hour in ſerious conſideration of their latter end, and the everlaſting ſtate of Saints and ſinners, and of the *equity* of the holy wayes of God, and the *iniquity* of their *own*, we cannot prevail with them. Till the God of heaven doth overrule them, we *cannot prevail.* The witneſs that we are forc't to bear, is ſad: It is ſad to us: but it will be ſadder to theſe rebels, that ſhall one day know,

that God will not be out-faced; and that they may sooner ſhake the ſtable earth, and darken the Sun by their reproaches, then out-brave the Judge of all the world, or by all their cavils, wranglings or ſcorns, eſcape the hands of his revenging Juſtice.

But if ever the Lord will ſave theſe ſouls, he will bring their miſdoings to their remembrance. He will *make them think* of that, which they were ſo loth to think on. You cannot *now abide* theſe troubling, and ſevere meditations: The thoughts of God, and Heaven, and Hell, the thoughts of your ſins, and of your duties, are melancholly unwelcome thoughts to you: But O that you could foreknow the *thoughts* that you *ſhall have* of all theſe things! Even the proudeſt, ſcornful, hardened ſinner that heareth me this day, ſhall ſhortly have ſuch *a Remembrance*, as will make him wonder at his preſent blockiſhneſs. O when the unreſiſtible power of heaven ſhall *open* all your ſins before you, and *command* you to *remember* them, and to *remember* the *time*, and *place*, and *perſons*, and all the circumſtances of them, What a change will it make upon the moſt ſtout or ſtubborn of the ſons of men? What a difference will there then be between that trembling ſelf-tormenting ſoul, and the ſame that now in his gallantry can make light of all theſe things, and call the meſſenger of Chriſt that warneth him, a Puritane or a doting fool! Your *memories* now are *ſomewhat* ſubject to your *wills*, and if you *will not think* of your *own*, your *chief*, your *everlaſting* concernments, you may *chooſe*. If you *will chooſe* rather to employ

employ your noble ſouls on beaſtly luſts, and waſte your *thoughts* on things of nought, you may take your courſe, and chaſe a feather with the childiſh world, till overtaking it, you ſee you have loſt your labour. But when *Juſtice* takes the work in hand, your *Thoughts* ſhall be no more ſubject to your *Wills*: You *ſhall* then *Remember* that which you are full *loth* to remember; and would give a world that you *could forget*. Oh then one cup of the waters of oblivion, would be of uneſtimable value to the damned! O what would they not give that they *could but forget* the time they loſt, the mercy they abuſed, the grace which they refuſed, the holy ſervants of Chriſt whom they deſpiſed, the wilful ſins which they committed, and the many duties which they wilfully omitted! I have oft thought of their caſe, when I have dealt with melancholy or deſpairing perſons. If I adviſe them to caſt away ſuch thoughts, and turn their minds to other things, they tell me they *cannot*; it is not in their *power*; and I have long found, that I may almoſt as well perſwade a broken head to give over aking. But when the holy God ſhall *purpoſely* pour out the vials of his wrath on the conſciences of the ungodly, and open the books, and ſhew them all that ever they have done, with all the aggravations, how then ſhall theſe worms be able to reſiſt?

And now I beſeech you all conſider; is it not better to *Remember* your ſins on *earth*, then in *hell*? before your *Phyſitian*, then before your

Judge? for your *cure*, then for your *torment?* Give me leave then, before I go any further, to addreſs my ſelf to you as the Meſſenger of the Lord, with this importunate requeſt, both as you ſtand here in your *private*, and in your *publick* capacities. In the name of the God of Heaven I charge you [Remember the lives that you have led: Remember what you have been doing in the world! Remember how you have ſpent your time: and whether indeed it is God that you have been ſerving, and Heaven that you have been ſeeking, and Holineſs and Righteouſneſs that you have been practiſing in the world till now? Are your ſins ſo ſmall, ſo venial, ſo few, that you can find no employment on them for your memories? Or is the offending of the Eternal God, ſo ſlight and ſafe a thing, as not to need your conſideration? God forbid you ſhould have ſuch atheiſtical conceits! Surely God made not his Laws for nought; nor doth he make ſuch a ſtir by his Word, and Meſſengers, and Providences againſt an harmleſs thing? Nor doth he threaten Hell to men for ſmall indifferent matters: Nor did Chriſt need to have dyed, and done all that he hath done to cure a ſmall and ſafe diſeaſe. Surely that which the God of heaven is pleaſed to threaten with everlaſting puniſhment, the greateſt of you all ſhould vouchſafe to *think* on, and with greateſt fear and ſoberneſs to remember.

It is a pitiful thing, that with *men*, with *Gentlemen*, with *profeſſed Chriſtians*, *Gods* matters, and their

their *own* matters, their *greateſt* matters, ſhould ſeem unworthy to be *thought on*; when they have thoughts for their honours, and their lands, and friends; and thoughts for their children, their ſervants, and proviſion; and thoughts for their horſes, and their dogs, and ſports! Is God and Heaven leſs worth then theſe? Are death and Judgement matters of leſs moment? Gentlemen, you would take it ill to have your wiſdom undervalued, and your reaſon queſtioned: For your Honour ſake do not *make* it contemptible your ſelves, in the eyes of all that are truly wiſe. It is the nobleneſs of *objects* that muſt ennoble your *faculties*; and the *baſeneſs* of objects doth *debaſe* them. If *brutiſh objects* be your employment and delight, do I need to tell you what you make your ſelves? If you would be *noble indeed*, let God and everlaſting Glory be the object of your faculties: If you would be *Great*, then dwell on *Greateſt* things: If you would be *High*, then ſeek the things that are above, and not the ſordid things of earth, *Col.* 3. 1, 2, 3. And if you would be *ſafe*, look after the enemies of your peace: and as you had *Thoughts of ſin* that led you to *commit* it, entertain the Thoughts that would lead you to *abhorr* it. O that I might have now but the grant of this reaſonable requeſt from you, that among all your Thoughts, you would beſtow now and then an hour in the ſerious *Thoughts* of your miſdoings, and ſoberly in your retirement between God and your ſouls, *Remember* the paths that you have trod; and whether you

you have lived for the work for which you were created? One ſober hour of ſuch employment might be the happyeſt hour that ever you ſpent, and give you more comfort at your final hour, then all the former hours of your life: and might lead you into that new and holy life, which you may review with everlaſting comfort.

Truly, Gentlemen, I have long obſerved that *Satans* advantage lyeth ſo much on the *brutiſh* ſide, and that the work of mans Converſion, and holy Converſation, is ſo much carryed on by Gods exciting of our *Reaſon*; and that the miſery of the ungodly is, that they have *Reaſon* in *faculty*, and not in *uſe*, in the greateſt things, that I perſwade you to this duty with the greater hopes: If the Lord will now perſwade you but to retire from vanity, and ſoberly exerciſe your *Reaſon*, and *Conſider your wayes*, and ſay, *What have we done?* and *What is it that God would have us do?* and *What ſhall we wiſh we had done at laſt?* I ſay, could you now but be prevailed with, to beſtow as many hours on this work, as you have caſt away in idleneſs, or worſe, I ſhould not doubt, but I ſhould ſhortly ſee the faces of many of you in Heaven, that have been recovered by the uſe of this advice. It is a thouſand pitties, that men that are thought wiſe enough to be entruſted with the publick ſafety, and to be the Phyſitians of a broken State, ſhould have *any* among them that are untruſty to their God, and have not the *Reaſon* to *Remember their miſdoings*, and prevent the danger of their immortal ſouls. Will you ſit all day

day here, to find out the remedy of a diseased Land; and will you not be intreated by God or man, to sit down one hour, and find out the disease of, and remedy for your own souls? Are those men likely to take care of the happiness of so many thousands, that will still be so careless of themselves? Once more therefore I entreate you, *Remember your misdoings*, lest *God* remember them: And bless the Lord that called you this day, by the voice of Mercy, to *Remember* them upon terms of Faith and Hope. *Remembred* they *must* be first or last: And believe it, this is far unlike the sad remembrance at Judgement, and in the place of woe and desperation.

And I beseech you observe here, that it is your *own* misdoings that you must *Remember*. Had it been only the sins of *other men*, especially those that *differ* from you, or have *wronged* you, or stand against your *interest*, how easily would the duty have been performed? How little need should I have had to press it with all this importunity? How confident should I be, that I could convert the *most*, if *this* were the Conversion? It grieves my soul to hear how quick and constant high and low, learned and unlearned are at this uncharitable contumelious *remembring* of the faults of others: how cunningly they can bring in their insinuated accusations: how odiously they can aggravate the smallest faults, where difference causeth them to distaste the person: how

ordinarily they judge of actions by the perſons, as if *any thing* were a crime that is done by ſuch as they diſlike, and *all* were *vertue* that is done by thoſe that fit their humours: How commonly Brethren have made it a part of their *ſervice of God*, to ſpeak or write uncharitably of his *ſervants*; labouring to *deſtroy* the *hearers charity*, which had more need in this unhappy time, of the *bellows* then the *water*! How uſual it is with the ignorant that cannot reach the truth, and the impious that cannot bear it, to call ſuch *Hereticks* that know more then themſelves; and to call ſuch *Preciſians*, *Puritanes*, (or ſome ſuch name which Hell invents, as there is occaſion) who dare not be ſo *bad* as they! How odious, men pretending to much gravity, learning and moderation, do labour to make thoſe that are dear to God; and what an art they have to widen differences, and make a ſea of every lake; and that perhaps under pretence of blaming the uncharitableneſs of others! How far the very Sermons and diſcourſes of ſome learned men are from the common rule of *doing as we would be done by*: and how loudly they proclaim that ſuch men *love not their neighbours as themſelves*; the moſt uncharitable words ſeeming moderate which *they give*; and all called intemperate that ſavoureth not of flattery, which they *receive*! Were I calling the ſeveral exaſperated factions now in *England*, to *remember* the miſdoings of their ſuppoſed *adverſaries*; What full-mouth'd and debaſing Confeſſions

feſſions would they make? What monſters of Hereſie, and Schiſm, of impiety, treaſon and rebellion, of perjury and perfidiouſneſs, would too many make of the faults of others, while they extenuate their *own* to almoſt nothing! It is a wonder to obſerve, how the *caſe* doth *alter* with the moſt, when that which was their *adverſaries* caſe, becomes their *own*. The very *prayers* of the godly, and their care of their ſalvation, and their fear of ſinning, doth ſeem their crime in the eyes of ſome that eaſily bear the guilt of ſwearing, drunkenneſs, ſenſuality, filthineſs, and neglect of duty, in *themſelves*, as a tolerable burden.

But if ever God indeed convert you, (though you will pitty others, yet) he will teach you to begin at home, and take the beam out of your own eyes, and to cry out, [*I am the miſerable ſinner.*]

And leſt theſe *generals* ſeem inſufficient for us to confeſs on ſuch a day as this, and leſt yet your memories ſhould need more help, is it not my duty to mind you of ſome particulars? which yet I ſhall not do by way of *accuſation*, but of *enquiry*: Far be it from me to judge ſo hardly of you, that when you come hither to *lament* your ſins, you cannot with patience endure to be told of them.

1. Enquire then, whether there be none among you that live a ſenſual careleſs life, *cloathed* with the beſt, and *faring deliciouſly every day?* in

gluttony or drunkenness, chambering and wantonness, strife or envying, not putting on Christ, nor walking in the Spirit, but making provision for the flesh, to satisfie the lusts thereof, Rom. 13. 13, 14. Is there none among you that spend your precious time in vanities, that is allowed you to prepare for life eternal? that have time to waste in complements and fruitless talk and visits, in gaming and unnecessary recreations, in excessive feasting and entertainments, while God is neglected, and your souls forgotten, and you can never find an hour in a day, to make ready for the life which you must live for ever. Is there none among you that would take that man for a Puritan or Phanatick, that should employ but half so much time for his soul, and in the service of the Lord, as you do in unnecessary sports and pleasures, and pampering your flesh? Gentlemen, if there be any such among you, as you love your souls, *Remember your misdoings*, and bewail these *abominations* before the Lord, in this day of your professed humiliation.

2. Enquire whether there be none among you, that being strangers to the New birth, and to the inward workings of the Spirit of Christ upon the soul, do also *distaste* an *holy Life*, and make it the matter of your reproach, and pacifie your accusing consciences with a Religion made up of meer words, and heartless out-side, and so much obedience as your fleshly pleasures will admit;

admit; accounting those that go beyond you, especially if they differ from you in your modes and circumstances, to be but a company of proud, Pharisaical, self-conceited hypocrites, and those whom you desire to suppress. If there should be one such person here, I would entreat him to remember, that it is the solemn asseveration of our Judge, that *Except a man be converted, and become again, of water and the spirit, he cannot enter into the Kingdom of heaven.* Joh. 3. 3, 5. Mat. 18. 3. That *if any man have not the Spirit of Christ, he is none of his*, Rom. 8. 9. That *if any man be in Christ, he is a new creature; old things are past away, and all things are become new*, 2 Cor. 5. 17. That *without holiness none shall see God*, Heb. 12. 14. That *the wisdom that is from above, is first Pure and then Peaceable*, Jam. 3. 17. That *God is a spirit; and they that worship him, must worship him in spirit and in truth*, John 4. 23, 24. That they *worship in vain, that teach for Doctrines the commandments of men*, Mat. 15. 8, 9. And that *Except your righteousness exceed that of the Scribes and Pharisees, you shall in no wise enter into the Kingdom of heaven*, Matth. 5. 20. And I desire you to remember that it is *hard to kick against the pricks*; and to prosper in rage against the Lord: and that *it is better for that man that offendeth one of his little ones, to have had a mill-stone fastened about his neck, and to have been cast into the bottom of the Sea*, Matth. 18. 6. It is a sure and grievous condemnation, that waiteth for all that are themselves un-

unholy: but to the *haters* or *despisers* of the holy Laws and Servants of the Lord, how *much more grievous* a punishment is reserved?

3. Enquire also, Whether there be none among you, that let loose your passions on your inferiours, and oppress your poor Tenants, and make them groan under the task, or at least do little to relieve the needy, nor study not to serve the Lord with your estates, but sacrifice all to the pleasing of your flesh, unless it be some inconsiderable pittance, or fruitless drops, that are unproportionable to your receivings. If there be any such, let them *Remember* their *iniquities*, and cry for mercy, before the cry of the poor to heaven, do bring down vengeance from him that hath promised, to hear their cry, and speedily to avenge them, *Luk.* 18. 7, 8.

4. Enquire, Whether there be none that live the life of *Sodom*, in *Pride*, *fulness of bread and idleness*, Ezek. 16. 49. and that are not puft up with their estates and dignities, and are strangers to the humility, meekness, patience, and self-denyal of the Saints: That ruffle in bravery, and contend more zealously for their honour and preheminence, then for the honour and interest of the Lord. For pride of apparel, it was wont to be taken for a childish or a womanish kind of vice, below a man, but its now observed among the gallants, that (except in spots) the notes of vanity are more legibly written on the hair and dress of a multitude of

effeminate males, then on the females; proclaiming to the world *that pride*, which one would think even *pride it ſelf* ſhould have concealed; and calling by theſe ſigns to the beholders to obſerve the emptyneſs of their minds, and how void they are of that inward worth, which is the honour of a Chriſtian, and of a man: It being a marvel to ſee a man of Learning, gravity, wiſdom, and the fear of God, appear in ſuch an antick dreſs.

I have done with the firſt part [*the Remembring of your own evil wayes and doings.*] I beſeech you practically go along with me to the next, [*The loathing of your ſelves in your own eyes, for all your iniquities and abominations.*

Every true Convert doth thus loath himſelf for his iniquities; and *When God will reſtore a puniſhed people upon their Repentance, he bringeth them to this loathing of themſelves.*

1. A converted ſoul hath a new and heavenly *Light* to help him, to ſee thoſe matters of humbling uſe, which others ſee not.

2. More particularly, he hath the knowledge of ſin, and of *himſelf*. He ſeeth the odious face of ſin, and ſeeth how much his heart and life, in his ſinful dayes abounded with it, and how great a meaſure yet remains.

3. He

3. He hath seen by Faith the Lord himself: The Majesty, the holiness, the jealousie, the goodness of the eternal God whom he hath offended, and therefore must needs *abhorr himself*, Job 42. 6.

4. He hath tasted of Gods *displeasure* against him for his sin already. God himself hath set it home, and awakened his conscience, and held it on, till he hath made him understand that the consuming fire is not to be jested with.

5. He hath seen *Christ Crucified*, and mourned over him. This is the glass that doth most clearly shew the uglines of sin: And here he hath learned to abhor himself.

6. He hath foreseen by Faith the *End of sin*, and the doleful recompence of the ungodly: His faith beholdeth the misery of damned souls, and the Glory which sinners cast away. He heareth them before-hand repenting and lamenting, and crying out of their former folly, and wishing in vain that all this were to do again, and that they might once more be tryed with another life, and resolving then how holily, how self-denyingly they would live! He knows if sin had had its way, he had been plunged into this hellish misery himself, and therefore he must needs *loath himself for his iniquities*.

7. More-

7. Moreover the true Convert hath had the liveliest taſt of *mercy*; of the blood of Chriſt; of the offers and Covenant of grace; of *reprieving* mercy; of *pardoning* mercy; of *healing* and *preſerving* mercy; and of the unſpeakable mercy contained in the *promiſe* of *everlaſting life*: And to find that he hath ſinned againſt *all this mercy*, doth conſtrain him to abhorre himſelf.

8. And it is only the true Convert that hath a *new and holy nature*, contrary to ſin; and therefore as a man that hath the *Leproſie* doth *loath himſelf* becauſe his *nature* is contrary to his *diſeaſe*, ſo is it (though operating in a freer way) with a converted ſoul as to the Leproſie of ſin. Oh how he *loaths* the remnants of his pride and paſſion; his exceſſive cares, deſires, and fears; the backwardneſs of his ſoul to God and Heaven! Sin is to the new nature of every true Believer, as the food of a Swine to the ſtomack of a man; if he have eaten it, he hath no reſt till he hath vomited it up; and then when he looketh on his vomit, he loatheth himſelf to think how long he kept ſuch filth within him; and that yet in the bottome there is ſome remains.

9. The true Covert is one that is *much at home*; his heart is the Vineyard which he is daily dreſſing; his work is ordinarily about it; and therefore he is acquainted with thoſe ſecret ſins, and daily failings, which ungodly men that are ſtrangers to themſelves, do not obſerve, though they have them in dominion.

10. Laſtly, A ſerious Chriſtian is a *workman of the Lords*, and daily buſie at the exerciſe of his gra-

ces; and therefore hath occaſion to obſerve his weakneſſes, and failings, and from ſad experience is forced to abhorre himſelf.

But with careleſs unrenewed ſouls it is not ſo; ſome of them may have a mild ingenuous diſpoſition; and the knowledge of their unworthineſs; and cuſtomarily they will confeſs ſuch ſins, as are ſmall diſgrace to them, or cannot be hid; or under the terrible gripes of conſcience, in the hour of diſtreſs and at the approach of death, they will do more; and abhorre themſelves perhaps as *Judas* did; or make a conſtrained confeſſion through the power of fear. But ſo far are they from this *loathing of themſelves for all their iniquities*, that ſin is to them as their element, their food, their nature, and their friend.

And now, Honourable, Worthy and beloved auditors, it is my duty to enquire, and to provoke you to enquire, whether the Repreſentative body of the Commons of *England*, and each man of *you* in particular, be thus affected to your ſelves or not. It concerns *you* to enquire of it, as you love your ſouls, and love not to ſee the death-marks of impenitencie on them. It concerneth *us* to enquire of it, as we love you and the Nation, and would fain ſee the marks of Gods return in mercy to us, in your *ſelf-loathing* and return to God. Let conſcience ſpeak as before the Lord that ſees your hearts and will ſhortly judg you: Have you had ſuch a ſight of your naturall and actuall ſin and miſery, of your neglect of God, your contempt of Heaven, your loſs of precious haſty time, your worldly, fleſhly, ſenſuall lives, and your omiſſion of the great and holy works which you were made

made for; have you had ſuch a ſight and ſenſe of theſe, as hath filled your ſouls with ſhame and ſorrow? and cauſed you in tears or hearty grief to lament your ſinfull careleſs lives, before the Lord. Do you *loath* your ſelves for all this, as being vile in your own eyes, and each man ſay, *What a wretch was I? what an unreaſonable ſelf-hating wretch, to do all this againſt my ſelf? what an unnaturall wretch! what a monſter of rebellion and ingratitude, to do all this againſt the Lord of love and mercy? what a deceived fooliſh wretch! to preferre the pleaſing of my luſt and ſenſes, a pleaſure that periſheth in the fruition, and is paſt as ſoon as its received, before the manly pleaſures of the Saints, and before the ſouls delight in God, and before the unſpeakable everlaſting pleaſures? was there any compariſon between the bruitiſh pleaſures of the fleſh, and the ſpirituall delights of a believing ſoul, in looking to the endles pleaſure which we ſhall have with all the Saints and Angels in the glorious preſence of the Lord. Was God and glory worth no more, then to be caſt aſide for ſatiating of an unſatisfiable fleſh and fancie! and to be ſold for a harlot, for a forbidden cup, for a little aire of popular applauſe, or for a burdenſome load of wealth and power, for ſo ſhort a time? where's now the gain and pleaſure of all my former ſins! what have they left but a ſting behind them? How neer is the time when my departing ſoul muſt look back on all the pleaſures and profits that ever I enjoyed, as a dream when one awaketh; as deluſory vanities, that have done all for me that ever they will doe, and all is but to bring my fleſh unto corruption* (Gal.6.8.) *and my ſoul to this diſtreſſing grief and fear! Add then I muſt ſing and*

laugh no more! I must brave it out in pride no more! I must know the pleasures of the flesh no more! but be levelled with the poorest, and my body laid in loathsome darkness, and my soul appear before that God whom I so wilfully refused to obey and honour. O wretch that I am! where was my understanding, when I plaid so boldly with the flames of hell, the wrath of God, the poison of sin! when God *stood by and yet I sinned! when* conscience *did rebuke me, and yet I sinned! when Heaven or hell were hard at hand, and yet I sinned! when to please my God and save my soul I would not forbear a filthy lust, or a forbidden vanity of no worth! when I would not be perswaded to a holy, heavenly, watchfull life, though all my hopes of Heaven lay on it. I am ashamed of my self: I am confounded in the remembrance of my wilfull self-destroying folly! I loath my self for all these abhominations: O that I had lived in beggery and rags, when I lived in sin: and O that I had lived with God in a prison or in a wilderness, when I refused a holy heavenly life, for the love of a deceitfull world! Will the Lord but pardon what is past, I am resolved through his grace to do so no more, but to loath that filth that I took for pleasure, and to abhorre the sin that I made my sport; and to die to the glory and riches of the world, which I made my idoll; and to live entirely to that God that I did so long and so unworthily neglect; and to seek that treasure, that Kingdome, that delight, that will fully satisfie my expectation, and answer all my care and labour, with such infinite advantage. Holiness or nothing shall be my work and life; and Heaven or nothing shall be my portion and felicity.*

These are the thoughts, the affections the breathing of every regenerate gracious soul. For your souls sake enquire now, Is it thus with you? or have you thus returned with *self-loathing* to the Lord, and firmly engaged your souls to him at your enterance into a holy life? I must be plain with you Gentlemen, or I shall be unfaithfull; and I must deal closely with you, or I cannot deal honestly and truly with you. As sure as you live, yea as sure as the word of God is true, you must all be such *converted men, and loath your selves for your iniqnities,* or be condemned as impenitent to everlasting fire. To hide this from you, is but to deceive you, and that in a matter of a thousand times greater moment then your lives. Perhaps I could have made shift, instead of such serious admonitions, to have wasted this hour in flashy oratory, and neat expressions, and ornaments of reading, and other things that are the too common matter of ostentation, with men that preach Gods word in jeast, and believe not what they are perswading others to believe. Or if you think *I could not,* I am indifferent, as not much affecting the honour of *being able,* to offend the Lord, and wrong your souls, by dallying with holy things. Flattery in these things of soul concernment, is a selfish vilany, that hath but a very short reward; and those that are pleased with it to day, may curse the flatterer for ever. Again therefore let me tell you, (that which I think you will confess,) that it is not your greatness, nor your high looks, nor the gallantry of your spirits that scorns to be thus humbled, that will serve your turn when God shall deal with you, or save your carcasses from rottenness and dust, or

your guilty ſouls from the wrath of the Almighty. Nor is it your contempt of the threatnings of the Lord, and your ſtupid neglect, or ſcorning at the meſſage, that will endure, when the ſudden unreſiſtible light ſhall come in upon you and convince you, or you ſhall ſee and feel what now you refuſed to believe! Nor is it your outſide hypocriticall Religion, made up of meer words or ceremonies, and giving your ſouls but the leavings of the fleſh, and making God an underling to the world, that will do any more to ſave your ſouls, then the picture of a feaſt to feed your bodies. Nor is it the *ſtiffeſt conceits* that you ſhall be *ſaved in an unconverted ſtate*, or that you are *ſanctified when you are not*, that will do any more to keep you from damnation, then a conceit that you ſhall never die, will do to keep you here for ever. Gentlemen, though you are all here in health, and dignity, and honour to day, how little a while is it, alas how little, till you ſhall be every man in Heaven or hell! (unleſs you are Infidels you dare not deny it.) And it is only *Chriſt and a holy life* that is your *way to Heaven*, and only *ſin, and the neglect of Chriſt and holineſs* that can undo you. Look therefore upon ſin as you ſhould look on that which would caſt you into hell, and is daily undermining all your hopes. O that that this Honourable Aſſembly *could know it* in ſome meaſure, as it *ſhall be ſhortly known?* and judg of it as men do, when time is paſt, and deluſions vaniſhed, and all men are awakened from their fleſhly dreams, and their naked ſouls have *ſeen* the Lord? O then what *Laws* would you make againſt ſin? How ſpeedily would you joyn your ſtrength againſt

againſt it, as againſt the only enemy of our peace, and as againſt a fire in your houſes, or a plague that were broken out upon the City, where you are? O then how zealouſly would you all concurre to promote the intereſt of Holineſs in the Land, and ſtudiouſly encourage the ſervants of the Lord! How ſeverely would you deal with thoſe, that by making a mock of Godlineſs, do hinder the ſalvation of the peoples ſouls? How carefully would you help the Labourers that are ſent to guid men in the holy path? and your ſelves would go before the Nation, as an example of penitent *ſelf-loathing* for your ſins, and hearty converſion to the Lord. Is this your duty now, or is it not? If you cannot deny it, I warn you from the Lord, do not neglect it; and do not by your diſobedience to a *convinced* conſcience, prepare for a *tormenting* conſcience. If you know your Maſters will and do it not, you ſhall be beaten with many ſtripes.

And your *publike capacity and work*, doth make *your Repentance* and *holineſs* needfull to *others* as well as to *your ſelves*. Had we none to govern us, but ſuch as entirely ſubject themſelves to the government of Chriſt; and none to make us Laws, but ſuch as have his Law tranſcribed upon their hearts, O what a happy people ſhould we be. Men are *unlikely* to make *ſtrckt Laws*, againſt the vices which they *love* and *live* in: or if they *make* them, they are more unlikely to *execute* them. We can expect no great help againſt drunkenneſs, ſwearing, gaming, filthineſs, and prophaneneſs, from men that love theſe abominations ſo well, as that they will rather part with God and their ſalvation, then they will let them go. All men.

men are born with a ſerpentine malice and emnity againſt the ſeed of Chriſt, which is rooted in their very natures. Cuſtome in ſin encreaſeth this to more malignity; and it is only renewing grace that doth overcome it. If therefore there ſhould be any among our Rulers, that are not cured of this mortall malady, what friendſhip can be expected from them to the cauſe and ſervants of the Lord? If you are all the children of God your ſelves, and Heaven be your end, and holineſs your delight and buſineſs, it will then be your principall care to encourage it, and help the people to the happineſs that you have found your ſelves. But if in any the originall (increaſed) enmity to God and godlineſs prevail, we can expect no better (ordinarily) from ſuch, then that they oppoſe the holineſs which they hate, and do their worſt to make us miſerable. But woe to him that ſtriveth againſt his Maker. Shall the thorns and bryers be ſet in battail againſt the conſuming fire and prevail? *Iſa.* 27. 4, 5. Oh therefore for the Nations ſake, begin at home, and caſt away the ſins which you would have the Nation caſt away! All men can ſay, that *Miniſters* muſt teach by their *lives*, as well as by their *doctrines*; (and woe to them that do not.) And muſt not *Magiſtrates* as well *govern* by their *lives*, as by their *Laws*? Will you make Laws which you would not have men obey? Or would you have the *people* to be better then your *ſelves*? Or can you expect to be obeyed by others, when you will not obey the God of Heaven and Earth your ſelves? We beſeech you therefore for the ſake of a poor diſtreſſed Land, *let our recovery begin with you.* God looks

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ſo much at the *Rulers* of a Nation in his dealings with them, that ordinarily it goes with the people as their Rulers are. Till *David* had numbered the people, God would not let out his wrath upon them, though it was they that were the great offenders. If we ſee our Repreſentative body begin in *loathing themſelves for all their iniquities*, and turning to the Lord with all their hearts, we ſhould yet believe that he is returning to us, and will do us good after all our provocations. Truly Gentlemen, it is much *from you* that we muſt fetch our *comfortable* or *ſad prognoſticks*, of the *life* or *death* of this diſeaſed Land. Whatever you do, *I know that it ſhall go well with the righteous*; but for the happineſs or miſery of the Nation in generall, it's *you* that are our beſt prognoſtication. If *you repent your ſelves*, and become a *holy people to the Lord*, it promiſeth *us* deliverance: But if you harden your hearts, and prove deſpiſers of God and holineſs, it's like to be *our temporall*, and ſure to be *your eternall* undoing, if ſaving grace do not prevent it.

And I muſt needs tell you, that if you be not brought to *loath* your ſelves, it is not becauſe there is no *loathſome* matter in you. Did you ſee your inſide, you could not forbear it. As I think it would ſomewhat abate the pride of the moſt curious Gallants, if they did but ſee what a heap of flegme, and filth, and dung, (and perhaps crawling worms) there is within them; Much more ſhould it make you loath your ſelves, if you ſaw thoſe ſins that are a thouſand times more odious. And to inſtigate you hereunto, let me further reaſon with you.

1. You can easily loath an enemy; and who hath been a greater enemy to any of you, then *your selves? Another* may *injure you*; but no man can everlastingly *undo* you, but *your selves.*

2. You abhorre him that kills your deerest friends; and it is you by your sins that have put to death the Lord of life.

3. Who is it but your selves that hath robbed you of so much precious time, and so much precious fruit of Ordinances, and of all the mercies of the Lord?

4. Who is it but your selves that hath brought you under Gods displeasure? Poverty could not have made him loath you, nor any thing besides your sins.

5. Who wounded Conscience, and hath raised all your doubts and fears? was it not your sinfull selves?

6. Who is it but your selves that hath brought you so neer the gulf of misery? and endangered your eternall peace?

7. Consider the *loathsome* nature of your sins, and how then can you choose but *loath* your selves?

1. It is the creatures rebellion or disobedience against the absolute universall Soveraign.

2. It is the deformity of Gods noblest creature here on earth; and the abusing of the most noble faculties.

3. It is a stain so deep that nothing can wash out but the blood of Christ. The flood that drowned a world of sinners, did not wash away their sins. The fire that consumed the Sodomites, did not consume their

their ſins. Hell it ſelf can never end it, and therefore ſhall have no end it ſelf. It dieth not with you when you die: Though Churchyards are the guiltieſt ſpots of ground, they do not bury and hide our ſin.

4. The Church muſt *loath* it, and muſt caſt out the ſinner as loathſome if he remain impenitent: and none of the ſervants of the Lord muſt have any friendſhip with the unfruitfull works of darkneſs.

5. God himſelf doth loath the creature for ſin, and for nothing elſe but ſin, *Zech.*11.8. *My ſoul loathed them.* Deut.32.19. *When the Lord ſaw it he abhorred them, becauſe of the provoking of his ſons and daughters.*] Lev.26.30. *My ſoul ſhall abhorre you.*] Pſal. 78.59. *When God heard this he was wroth, and greatly abhorred Iſrael.* Lam.2.7. *He abhorred his very Sanctuary.*] *For he is of purer eyes then to behold iniquity,* *Hab.*1.13. In a word, it is the ſentence of God himſelf, that *a wicked man is loathſome and cometh to ſhame,* Prov.13.5.] ſo that you ſee what abundant cauſe of *ſelf-abhorrence* is among us.

But we are much afraid of Gods departure, when we ſee how common *ſelf-love* is in the world, and how rare this *penitent ſelf-loathing* is.

1. Do they *loath themſelves* that on every occaſion are contending for their honour, and exalting themſelves, and venturing their very ſouls, to be higheſt in the world for a little while?

2. Do they *loath themſelves* that are readier to *juſtifie* all their ſins, or at leaſt *extenuate* them, then humbly *confeſs* them?

3. Do they *loath themſelves* for all their ſins, that cannot *endure to be reproved,* but *loath* their friends,

and the Miniſters of Chriſt that *tell* them of their *loathſomneſs?*

4. Do they *loath themſelves* that take their *pride* it ſelf for *manhood*, and Chriſtian *humility* for *baſeneſs*, and *brokenneſs of heart* for *whining hypocriſie* or *folly*, and call them a company of *Prieſt-ridden fools*, that lament their ſin, and eaſe their ſouls by free confeſſion? Is the ruffling bravery of this City, and the ſtrange attyre, the haughty carriage, the feaſting, idleneſs and pomp, the marks of ſuch as *loath themſelves* for all their abhominations? why then was *faſting*, and *ſack cloth* and *aſhes*, the badg of ſuch in ancient times?

5. Do they *loath themſelves* for all their ſins, who *loath thoſe* that will not do as they? and ſpeak reproachfully of ſuch as run not with them to the ſame exceſs of ryot, 1 *Pet.*4.4. and count them preciſians that dare not ſpit in the face of Chriſt, by wilfull ſinning as venturouſly and madly as themſelves.

6. Or do they *loath themſelves* for all their ſins, that *love* their ſins, even better then their God, and will not by all the obteſtations, and commands, and intreaties of the Lord, be perſwaded to forſake them? How farre all theſe are from this *ſelf-loathing*, and how farre that *Nation* is from happineſs where the *Rulers* or *inhabitants* are ſuch, is eaſie to *conjecture*.

I ſhould have minded you what *ſins of the Land* muſt be *remembred*, and *loathed* if we would have peace and healing. But as the glaſs forbids me, ſo, alas, as the ſins of *Sodom* they declare themſelves. Though through the great mercy of the Lord the

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body of this Nation, and the *ſober part*, have not been guilty of that Covenant-breaking perfidiouſneſs, treaſon, ſedition, diſobedience, ſelf-exalting, and turbulencie as ſome have been, and as ignorant forreigners through the calumnies of malicious adverſaries may poſſibly believe, yet muſt it be for a lamentation through all generations, that *any* of thoſe that *went out from us*, have contracted the guilt of ſuch abhominations, and occaſioned the enemies of the Lord to blaſpheme; and that any in the *pride* or *ſimplicity* of their hearts, have followed the conduct of Jeſuiticall ſeducers, they knew not whither, nor to what.

That Profaneſs aboundeth on the other ſide, and drunkenneſs, ſwearing, fornication, laſciviouſneſs, idleneſs, pride and covetouſneſs, do ſtill ſurvive the Miniſters that have waſted themſelves againſt them, and the labours of faithfull Magiſtrates to this day! And that the two extreams of *Hereſie* and *Profaneneſs*, do increaſe each other; and while they talk againſt each other, they harden one another, and both afflict the Church of Chriſt. But eſpecially woe to *England* for that crying ſin, *the ſcorning of a holy life*, if a wonder of mercy do not ſave us. That people *profeſſing the Chriſtian Religion*, ſhould ſcorn the diligent *practiſe* of *that Religion* which *themſelves profeſs*! That obedience to the God of Heaven, that imitation of the example of our Saviour who came from Heaven to teach us Holineſs, ſhould not only be neglected, unreaſonably and impiouſly neglected, but alſo by a tranſcendent impious madneſs, ſhould be made a matter of reproach! That the holy Ghoſt

into whoſe name as the ſanctifier theſe men were themſelves baptized, ſhould not only be reſiſted, but his ſanctifying work be made a ſcorn! That it ſhould be made a matter of deriſion, for a man to preferre his ſoul before his body, and Heaven before earth, and God before a tranſitory world, and to uſe his reaſon in that for which it was principally given him, and not to be wilfully mad in a caſe where madneſs will undo him unto all eternity! judg as you are men, whether hell it ſelf is like much to exceed ſuch horrid wickedneſs! and whether it be not an aſtoniſhing wonder, that ever a reaſonable ſoul ſhould be brought to ſuch a height of abhomination. That they that profeſs to *believe the holy Catholike Church, and the Communion of Saints*, ſhould deride the *holineſs* of the Church, and the *Saints* and their *communion!* that they that pray for the *hallowing of Gods Name*, the *coming of his Kingdom*, and the *doing of his will* even *as its done in Heaven*, ſhould make a mock at all this that they *pray* for! How much further think you is it poſſible, for wicked ſouls to go in ſinning? Is it not the *God of Heaven himſelf* that they make a ſcorn of? Is not Holineſs *his image?* Did not *he* make the *Law* that doth command it; profeſſing that none ſhall ſee his face without it? *Heb.* 12. 14. O ſinfull Nation! O people laden with iniquity, Repent, Repent, ſpeedily and with *ſelf-loathing* Repent of this inhumane crime, leſt God ſhould take away your glory, and enter himſelf into judgment with you, and plead againſt you the ſcorn that you have caſt upon the Creator, the Saviour, the ſanctifier to whom you were engaged in your baptiſmall vows!

vows! Leſt when he plagueth and condemneth you he ſay, *Why perſecuted you me?* (Acts 9.4.) *Inaſmuch as you did it to one of the leaſt of theſe my brethren, ye did it unto me.*] Read *Prov.* 1. 20. to the end. When *Iſrael mocked the meſſengers of the Lord, and deſpiſed his words, and miſuſed his Prophets, his wrath aroſe againſt his people till there was no remedy*, 2 Chron. 26. 16. And O that you that are the Phyſicions of this diſeaſed Land, would ſpecially call them to Repentance for *this*, and help them againſt it for the time to come.

Having called you firſt to *Remember your miſdoings*, and ſecondly to *loath your ſelves in your own eyes for them*; I muſt add a third, That you ſtop not here, but proceed to *Reformation*, or elſe all the reſt is but hypocriſie. And here it is that I moſt earneſtly intreat this Honourable Aſſembly for their beſt aſſiſtance. O make not the forementioned ſins your own; leſt you hear from God, *quod minùs crimine, quam abſolutione peccatum eſt.* Though *England* hath been uſed to cry loud for *liberty*, let them not have liberty to abuſe their Maker, and to damn their ſouls, if you can hinder it. *Optimus eſt reipublicæ ſtatus, ubi nulla libertas deeſt, niſi licentia pereundi*, as *Nero* once was told by his unſucceſsfull Tutor. Uſe not men to a liberty of ſcorning the Laws of God, leſt you teach them to ſcorn yours: For can you expect to be better uſed then God. And *cui plus licet quam par eſt, plus vult quam licet* (Gell. l. 17. c. 14.) We have all ſeen the evils of *Liberty* to be *wanton in Religion*: Is it not worſe to have *Liberty*, to *deride Religion?* If men ſhall have leave to go quietly to hell

hell *themſelves*, let them not have leave to *mock* poor ſouls from Heaven. The ſuffering to the ſound in faith is as nothing: for what is the foaming rage of mad men to be regarded? But that in *England God ſhould be ſo provoked*, and *ſouls ſo hindered* from the pathes of life, that whoever will be converted and ſaved, muſt be made a laughing ſtock (which carnall mindes cannot endure,) this is the miſchief which we deprecate.

The eyes of the Nation, and of the Chriſtian world, are much upon you, ſome high in hopes, ſome deep in fears, ſome waiting in dubious expectations for the iſſue of your counſels. Great expectations, in deep neceſſities, ſhould awake you to the greateſt care and diligence. Though I would not by omitting any neceſſary directions or admonitions to you, invite the world to think that I ſpeak to ſuch as cannot endure to hear, and that ſo Honourable an Aſſembly doth call the Miniſters of Chriſt to do thoſe works of their proper office, which yet they will be offended if they do; yet had I rather erre in the *defective* part, then by *exceſs*, and therefore ſhall not preſume to be too particular. Only in generall, in the Name of Chriſt, and on the behalf of a trembling yet hoping Nation, I moſt earneſtly beſeech and warn you, that *you own and promote the power and practiſe of Godlineſs in the Land*, and that as God whoſe *Miniſters* you are (*Rom.*13.4.) *is a Rewarder of them that diligently ſeek him*, Heb.11.6. and hath made this a principall Article of our Faith; ſo you would imitate your abſolute Lord, and *honour them that fear the Lord*, and encourage *them that diligently*

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ſeek him. And may I not freely tell you, that *God* ſhould have the *precedeneie?* and that you muſt *firſt ſeek his Kingdom and the Righteouſneſs thereof,* and he will facilitate all the reſt of your work. Surely no Powers on earth ſhould be offended, that the God from whom, and for whom, and through whom they have what they have, is preferred before them; when they ſhould own no intereſt but his, and what is ſubſervient to it. I have long thought that pretences of a neceſſity of beginning with our own affairs, hath fruſtrated our hopes from many Parliaments already: and I am ſure that by delayes the enemies of our peace have got advantage to croſs our ends and attain their own. Our calamities *begun* in *differences about Religion,* and ſtill *that's* the wound that moſt needs cloſing: and if *that were done, how eaſily* (I dare confidently ſpeak it) *would the generality of ſober godly people, be agreed in things civill, and become the ſtrength and glory of the Soveraign* (under God?) And though with grief and ſhame we ſee this work ſo long undone (may we hope that God hath reſerved it to this ſeaſon.) Yet I have the confidence to profeſs, that *(as the exalting of one party by the ejection and perſecuting of the reſt, is the ſinfull way to your diſhonour and our ruine, ſo the termes on which the differing parties moſt conſiderable among us, may ſafely, eaſily and ſuddenly unite, are very obvious; and our concord a very eaſie thing, if the prudent and moderate might be the guides, and ſelfiſh intereſts and paſſion did not ſet us at a further diſtance then our principles have done.* And to ſhew you the facility of ſuch an agreement, were it not that ſuch perſonall

matters are much liable to misinterpretations, I should tell you, that the late Reverend Primate of *Ireland* consented (in less than half an hours debate) to five or six Propositions which I offered him, as sufficient for the Concord of the moderate Episcopall and Presbyterians, without forsaking the Principles of their Parties. O that the Lord would yet shew so much mercy to a sinfull Nation, as to put it into your hearts to *promote but the practise of those Christian principles which we are all agreed in:* I hope there is no controversie among us *whether God should be obeyed* and *hell avoided,* and *Heaven first sought,* and *Scripture be the rule and test of our Religion,* and *sin abhorred and cast out.* O that you would but further the practise of *this* with all your might: We crave not of you any Lordship or dominion, nor riches, nor interest in your temporall affairs: we had rather see a Law to exclude all Ecclesiasticks from all power of force: The God of Heaven that will judg you and us, will be a righteous Judg betwixt us, whether we crave any thing unreasonable at your hands. These are the summe of our requests: 1. That *Holiness* may be encouraged, and the overspreading prophaneness of this Nation effectually kept down. 2. That an *able diligent Ministry* may be encouraged, and not *corrupted by temporall power.* 3. That *Discipline* may be *seriously promoted,* and Ministers no more hindred by Magistrates in the exercise of *their* office, then Physicions and Schoolmasters are in *theirs,* seeing it is but a *Government like theirs,* consisting in the liberty of conscionable managing the works of our own office that we expect: Give us but leave to

labour

labour in Christs Vineyard with such encouragement as the necessity of obstinate souls requireth, and we will ask no more. You have less cause to restrain us from *discipline* then from *preaching*: for it is a *more flesh-displeasing* work that we are *hardlier* brought to. I foretell you, that *you shut out me and all that are of my minde*, if you would force us to administer *Sacraments* without *Discipline*, and without the conduct of our own discretion, to whom the Magistrate appoints it; as if a Physicion must give no Physick but by *your prescript*. The *antidisciplinarian* Magistrate I could as resolutely suffer under as the *superstitious*; it being *worse* to *cast out Discipline*, then to *erre* in the *circumstances* of it. The question is not, *whether Bishops or no?* but *whether Discipline or none?* and *whether enow to use it?* 4. We earnestly request that *Scripture sufficiency as the test of our Religion*, and *only universall Law of Christ* may be maintained: and that *nothing unnecessary may be imposed as necessary*, nor the *Churches unity* laid on that which *will not bear it, nor ever did*. O that we might but have leave to serve God only as Christ hath commanded us, and to go to Heaven in the same way as the Apostles did! These are our desires; and whether they are reasonable God will judg.

Give first to God the things that are Gods, and then *give Cæsar the things that are Cæsars*. Let your *wisdome* be *first pure*, and *then peaceable*. Not but that we are resolved to be loyall to Soveraignty, though you deny us all these: whatever malicious men pretend, *this is not* nor *shall not* be our difference. I have proved more publikely when it was more dangerous

to publiſh it, that the *generality* of the Orthodox ſober Miniſters, and godly people of this Nation, did never conſent to King-killing, and reſiſting Soveraign Power, nor to the change of the ancient Government of this Land; but abhorred the pride and ambition that attempted it. I again repeat it: The blood of ſome, the impriſonment and diſplacing of others, the baniſhment or flight of others, and the deteſtations and publike proteſtations of more; the oft declared ſenſe of *England*, and the warres and ſad eſtate of *Scotland*, have all declared before the world, to the ſhame of calumniators, that the generallity of the orthodox ſober Proteſtants of theſe Nations, have been true to their allegiance, and deteſters of unfaithfullneſs and ambition in ſubjects, and reſiſters of hereſie and ſchiſme in the Church, and of Anarchie and Democraticall confuſions in the Commonwealth. And though the Land hath ringed with complaints and threatnings againſt my ſelf, for publiſhing a *little* of the mixture of Jeſuiticall and Familiſticall contrivances, for taking down together our Government and Religion, and ſetting up new ones for the introduction of Popery, infidelity and hereſie; yet I am aſſured that there is much more of this confederacie, for the all-ſeeing *God* to diſcover in time, to the ſhame of Papiſts, that cannot be content to write themſelves for the killing of Kings when the Pope hath once excommunicated them, and by the Decrees of a Generall Councill at the Laterane, to depoſe Princes that will extirpate ſuch as the Pope calls Hereticks, and abſolve all their ſubjects from their fidelity and allegiance, but they muſt alſo creep into the Councils

Councils and Armies of Proteſtants, and taking the advantage of ſucceſſes and ambition, withdraw men at once from their Religion and allegiance, that they may cheat the world into a belief, that Treaſons are the fruits of the Proteſtant profeſſion, when theſe masked Juglers have come by night and ſown and cheriſhed theſe Romiſh tares. As a *Papiſt* muſt *ceaſe* to be *a Papiſt* if he will be *truly and fully loyall* to his Soveraign (as I am ready to prove againſt any adverſary;) ſo *a Proteſtant* muſt ſo farre *ceaſe* to be *a Proteſtant* before he can be diſloyall. For *Rom.*13. is part of the Rule of his Religion. Unhappily there hath been a difference among us, *which is the higher Power,* when thoſe that have their ſhares in the Soveraignty are divided: But whether we ſhould be ſubject to the Higher Power is no queſtion with us.

Gentlemen, I have nothing to ask of you for my ſelf nor any of my brethren as for themſelves: But that you *will be friends to ſerious preaching and holy living,* and will not *enſnare our conſciences with any unſcripturall inventions of men,* this I would beg of you as on my knees: 1. As *for the ſake of Chriſt,* whoſe cauſe and people it is that I am pleading for. 2. For *the ſake of thouſands of poore ſouls* in this Land, whoſe ſalvation or damnation will be much promoted by you. 3. For *the ſake of thouſands of the dear ſervants of the Lord,* whoſe eyes are waiting to ſee what God will do by your hands. 4. For *your own ſakes,* who are *undone* if you daſh your ſelves on the rock you ſhould build on, and ſet againſt the holy God, and turn the cries of his ſervants to Heaven for deliverance from you, *Luk.*18.8. If you *ſtumble* on

Christ he will *break you in pieces*; but if *he fall upon you* he will *grind you to powder*. 5. For *the sake of your posterity*, that they may not be bred up in ignorance or ungodliness. 6. For *the Honour of the Nation and your selves*; that you turn by all the suspicions and fears that are raised in the Land. 7. For *the honour of sound Doctrine and Church Government*, that you may not bring *schisme* into *greater credit* then now you have brought it to *deserved shame*. For if you *frown on godliness* under pretence of *uniformity in unnecessary things*, and make times worse then when Libertinisme and schisme so prevailed, the people will look back with groans and say, *what happy times did we once see?* and so will *honour schisme, and libertinisme, and usurpation*, through *your oppression*. 8. Lastly, I beg this of you, for *the Honour of Soveraignty and the Nations Peace*. A Prince of a holy people is most Honourable. The interest of holiness is Christs own: Happy is that Prince that espouseth this, and subjecteth all his own unto it. See *Psal.*1.1, 2. & 101. & 15.4. It is the conscionable, prudent, godly people of the Land that must be the glory and strength of their lawfull Soveraign. *Their Prayers* will serve him better then the *hideous Oaths and Curses* of the prophane. Woe to the Rulers that set themselves against the interest of Christ and holiness. Read *Psal.*2. or that *make snares* for their consciences, that they may persecute them as *disobedients*, who are desirous to obey their Rulers in subordination to the Lord. See *Dan.*3. & 6.5,10,13. I have dealt plainly with you, and told you the very truth. If God have now a blessing for you and us, you will obey it: but

if

if you refuſe, then look to your ſelves and anſwer it if you can. I am ſure in ſpite of earth and hell, it ſhall go well with them that live by faith.

FINIS.